HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

Vol. 6. No. 8. CONCORD, N. H. SATURDAY, APRIL 18, 1840. Whole No. 242.

HERALD OF FREEDOM.
Office, Low's Block, Main Street.

ELBRIDGE G. CHASE, Publisher.

TERMS.

One dollar and fifty cents per annum, if paid *in advance*. After six months, one dollar and seventy-five cents. To those who delay till the expiration of the year, two dollars. ☞The expense of conveyance in all cases to be defrayed by subscribers.

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ANTI-SLAVERY.

From the New-York Observer.

Rev. John Angell James on Slavery.

Birmingham, Dec. 19, 1839.

To the writer in the New-York Observer for October 12th, who, in a letter addressed to the undersigned, designated himself "A New-England Pastor."

My Dear Brother,—For such I acknowledge and claim you, although you are partially hidden from me by the veil of an anonymous communication. Enough of you, however, is seen through this incognito to make one willing to fraternize with you, on every point save one; and I persuade myself, that even on that, we are not far off from an entire fellowship of sentiment and feeling. I should have replied to you before could I have commanded leisure, for your letter is not on any account deserving of contemptuous silence or of protracted neglect. I should be far less entitled, than I already feel myself to be, of the flattering compliments you have paid me, if I did not value and acknowledge them. I am not so free from the weakness of human vanity, as to be quite indifferent to the language of praise from such a quarter; nor am I so thankless for the grace conferred upon me, of contributing in any measure to the edification of my fellow Christians, as not to be grateful, that the humble productions of my pen, have been received and read with pleasure, in a land so rich in theological literature as yours; and I would not unnecessarily and wantonly place an obstacle in the way of any foreign usefulness, by officiously obtruding upon the notice of my American brethren, an opinion, which I had no adequate means of forming, and no sufficient reason for publishing.

I do not believe it is necessary for me to disclaim all unfriendly feelings towards your country, its Christian churches, or its ministers of religion. It was a very different state of mind that led to the remarks, which I ventured, perhaps presumptuously, to make in my letter on several topics, and the great question of slavery among the rest. It is well known to many of your countrymen, both ministers and laymen, whom I have had the honor and happiness to see beneath my roof, that I take a lively interest in the welfare of your land, and feel an earnest desire for the prosperity of your institutions. I consider you as designed by Almighty God to accomplish some of his noblest plans and purposes in reference to this disordered world, and to be one of its chief instruments, in effecting its spiritual regeneration, and I feel naturally and justly anxious, that nothing shall be found, or be permitted to remain, that would weaken your strength, dim the lustre of your example, and render you less qualified for the great and holy enterprise to which you are called by the voice of a sovereign God. I am desirous that your mighty, and yet but youthful energies, partially unfettered by the Temperance Reform, should be wholly liberated *by the distruction of* SLAVERY, and that you should be thus better prepared to run the career of glory and benevolence, which is clearly set before you by the dispensations of Divine Providence. Others can see the high destiny of your country, and the influence it must have on the future history of our world, even if you should be too humble to allow yourselves to perceive it, or too modest to announce it. Hence arises in the bosom of every one, who has friendship for you, or a benevolent regard to the nations whom you may be the instrument of blessing, a restless, and irrepressible desire to do something to blot from your escutcheon the foul stigma of slavery. I want you, my brother, to be in reality, what you are in name—the land of liberty; but which you never can be, as long as two and a half millions of slaves pour forth their sweat, and tears, and blood upon your soil. I feel jealous for the honor of liberty, that she should no longer be mocked in what was intended to be the most splendid of her temples; and the glory of religion, that it should not be insulted in one of the noblest of its sanctuaries. If in expressing these desires, I have assumed the tone of magisterial dictation, or have uttered the language of dogmatism or acerbity; if I have been wanting in courtesy and respect towards those from whom I have received nothing else, I deserve rebuke, and will submit to it.

I should have supposed, that when I had determined to speak at all, on this subject, I could not have used language more cautious or more measured, or any which was less likely to give offence than that which I employed in my letter in the Evangelist; and I may be wrong, but I cannot help thinking, that the sensitiveness which you and others manifest when any thing is said by a foreigner, is a little indicative of a feeling, that things are not altogether as they should be. You consider, and indeed represent me, as both *ill*-informed, and *mis*-informed on the subject I have ventured to remark upon; as the dupe of partizanship; and as echoing the reports which have reached me from only one side of this great question. My information, whether much or little, is not all derived from what has been said or printed in your country or ours by abolitionists, but in part, from what I have heard from their opponents at my own table. Many have been the discussions which I have had with the latter; men of the North and East too; and I have been surprised and grieved, in some cases, to witness, if not absolute pro-slavery feeling, yet at any rate, a disposition to palliate the evils of slavery, and a strong prejudice against the colored race. As to that part of my information which has been gained by reading the publications which have issued from the American press, I have been left to gain it from testimony which appeared to me as credible as that by which it was opposed.—It will not be denied me that assertions have been made, ten times as strong as any contained in my letter, by authorities on your side of the water, the veracity of which would not be questioned, in reference to any other subject. I need not inform you that the New York Observer, and Evangelist, take different views of this subject, and yet both journals are highly distinguished both for talent and piety. And I may plead in support of my own remarks, that if I am condemned by the one, I am sustained by the other. You will not, I presume, deny that I am borne out most entirely in all I have advanced by many scores of holy ministers, and many hundreds and thousands of consistent Christians, in the Northern and Eastern States. Yet these are as likely to be well informed in what they advance, as others that oppose them; and as incapable, also, of publishing a falsehood. If therefore, I am in ignorance, it is a reproach that attaches in like manner to multitudes, who are near and round the very sources of information. The question is not whether a great many harsh, and illiberal things have been said by the abolitionists, and some rash and precipitate measures adopted by them, but whether there is not some want of a more temperate zeal against slavery in their antagonists.

But my brother, what is it in fact, that I have stated? not, as your letter would seem to imply, "that I think the majority of sentiment through the non-slaveholding States is in favor of slavery:" not that you do not "deplore the existence of slavery," and "desire the emancipation of the slave:" not "that you must be shut up to the expression of your abhorrence of slavery in one particular way, or rest under the imputation of being its patrons, with the expectation that your brethren will deny your influence among them, and withhold Christian fellowship accordingly: No: I have stated no such thing, nor can any such construction be fairly put upon my language. I have said that "There is indifference in many," I do not say of what denomination, occupation or party, in the North and East on the subject of slavery. Will this be denied?—I refer to the letter from the New England pastor, which I shall presently quote from, in the New York Evangelist for proof. I have said that there is the District of Columbia, in which slavery is carried on under the very flag of the Capitol. This is admitted on all hands. I have spoken of the prejudice against color in the North and East. Can this be questioned, much more denied? Of the right of petitioning, virtually and tamely surrendered: have not your northern and eastern Representatives done this? That the opportunity of choosing members of Congress favorable to emancipation has been neglected. Is this inaccurate? That the power of the pulpit and the press has not, "perhaps," been employed as it might have been, against the enormous outrage of slavery. Can this cautious affirmation be contradicted? I do not see which of my statements so guardedly made, can be disproved. But, perhaps you will say it is the *animus*, and *design* of the whole, that is objectionable, rather than any individual expression. Well, then I will at once admit, that the implication is, and was intended to be, that the inhabitants, and especially the Christians of the northern and eastern States have not done all that in the opinion of the great bulk of their brethren in this country, they might have done and should have done to influence the South for the abolition of slavery. We know your moral power. We are not ignorant of your intelligence, your piety, your numbers, you calm sobriety of judgment, and your resolute perseverance in what you deem to be right; and we know also the political dependence, in one sense, and to a certain extent, of the South upon the North, and have therefore taken up the notion, that had you spoken out as you could have done, your voice would have been heard with awe and deference; and would have done much to create a public sentiment against slavery to the extreme South. We are not ignorant of what you *have* done: we have read with delight the eloquent pamphlets of Dr. Channing, and other testimonies against the enormities of slavery;—but we are still of opinion that you have not done all that was in your power. The question is not what, in past years, you have done to purify yourselves from the blood of the negro, but what you have done, and are doing to help to bring on his emancipation in the South.

Before me lies a copy of the "New-York Evangelist," dated Nov. 2nd, which contains a letter addressed to me by another "New-England Pastor," which contains the following assertion: "I am compelled to admit that the apathy which now pervades, not merely the mercantile and political community, but the *churches* of New-England, is not in the least exaggerated in your fraternal letter." In this letter it is proved by the quoted testimony of some of your representatives in Congress, that emigrants from the North to the South, as readily fall into all the practices of slavery, as the hereditary masters, and are as ready to advocate the system as they who are born and educated amidst its cruelties. "The same state of feeling" says the writer, "is manifested on the subject of slavery by our New England clergymen, when they go to the South. They freely marry into the system and buy into the system, and defend the institution, by their vote in presbyteries and synods, as a patriarchial system in accordance with Christianity. I might mention many names, but these are facts well known. A distinguished professor of a theological seminary in one of the slaveholding States, born, read and educated in New England, not long since purchased a slave, as the most effectual way of quieting the suspicion that he thought slavery wrong.—Indeed, I know not a single clergyman from New-England, through all the South, who is willing to have it understood that he thinks it wicked to hold the slaves in bondage. Do we not hear from the Presidents of some of our colleges, and from the most distinguished professors in some of our theological seminaries, that slavery is not inconsistent with Christianity? Are not slaveholders, and open advocates of the right of slavery, freely invited to preach at Andover, at Amherst, and in all the cities of New England? Is it not very seldom that the slave is prayed for in public worship, or in social prayer, except by professed abolitionists? Are not the most honorable civilians and reputable clergymen who venture to advocate the cause of the slave, while simply proclaiming that slavery is a national sin, and should be immediately abandoned, assailed by the most humiliating abuse of the mob? And do not nearly all our political papers, and many religious ones, withhold all support and sympathy from such men as Birney, and Beman, and Tappan, and Channing?"

Now, my brother, here are the remarks of one who is a New England Pastor like yourself, and which certainly bears me out in saying that there may be indifference in the North and East to the cause of abolition. I am not discussing the question whether in a divided state of opinion concerning any given topic in a Christian church, it is a lawful prudence for the sake of peace for the ministers of religion or others to keep silence, and abstain from public notices, and meetings, though I believe such prudence to often a dereliction of principle; but I merely affirm, that the necessity for this prudence is itself a proof positive of the existence of not merely indifference, but opposition; else why is the neutrality required.

As regards prejudice against color, I need advance no evidence to demonstrate its existence. The late decision of the Trustees of an Episcopal Theological Seminary, not to admit Mr. Crummel as a student, because of his Negro blood; the persecution some few years since of a philanthropic lady in Connecticut, for the opening a school for the education of colored children, are only specimens, I conclude, of a widely spread and deeply rooted antipathy against the Negro race. I have had sad proofs of it from some with whom I have conversed in this country. A gentleman from New-York, in the midst of a large company, where this subject was discussed, pointed to his sister then sitting at the table, and said: "I would sooner follow that girl to her grave, than see her united with a man of color." I need not enlarge on this point, for you do not deny that the prejudice exists.

What then is the difference of sentiment between you and me, my brother? I give credit to every expression you utter of your abhorrence to slavery. I doubt neither the sincerity nor the fervor of your prayers for its destruction. I do not question that you *think* you are doing all you *prudently* can for the accomplishment of this object. I arraign neither your motives nor your conduct; but still, judging from many of your expressions and from the spirit of your letter, I must be allowed to doubt, whether you are doing all that a mind and pen like yours could and should do, for ridding your country of that load of crime and misery which obstructs its prosperity, and abates its moral influence upon the world. You mistake, if you suppose that I consider you an intentional friend of slavery, because you do not join the party called Abolitionists, and go all lengths with them in what they say and do. But then where is the confederation of persons of your way of opposing slavery? Be it so, that the word "Abolitionism" means in your country "a particular way—a *sui generis* method of showing opposition to slavery—a mode of operation which embodies only a limited portion of the anti-slavery sentiment of the country," and that you cannot support it, yet why not have an organization which you *can* support? Was there not such an one some time ago, called "The American Union?" and is it not defunct? It does not become me to dictate, nor do I mean, or wish to do so, but I cannot avoid asking whether you might not write, and protest, and entreat, and petition, taking steps also to recover the lost right of the people to be heard in your Congress?—Are there not many in your own situation, who though they cannot join the abolitionists, can have a society of their own? The New-England Pastor who has addressed me in the Evangelist, says he "belongs not to the anti-slavery organization, but has preferred, for reasons satisfactory to himself to manifest his sympathy for the slave in his own way." But I would observe, that though the circumstances of our country were not parallel with yours, *we* should never have succeeded in gaining the abolition of slavery in our colonies, had we not confederated.

It is not for the sake of your own land only, that we so much desire the abolition of American slavery, but for the sake of outraged, suffering Africa, now more cruelly crushed than ever with the unutterable horrors of the slave-*trade*. Some of the European Popish countries, aided by both Popish and Protestant America, are annually stealing, buying and transporting from that wretched continent more than a hundred thousand hapless beings, doomed and devoted to sufferings which make every heart but that of slaveholders shudder to its centre. Your country is deep in the crime of this wholesale manstealing, not indeed by the importation of slaves into your own States, but you are *practiceps criminis*, by the investment of capital, and the employment of your citizens in that trade. Your flag covers a monstrous amount of enormity. You are the carriers for other nations of many of those ship-loads of human flesh, which are to be sold as beasts, in the markets of the Spanish and Portuguese colonies. If the recent work of Mr. Fowell Buxton, on the present state of the slave-trade, has found its way across the Atlantic, read its blood-stained, horrifying pages, to see what an aggression is still carried on upon miserable Africa; and how far *your* ship-builders, merchants, and sea-faring men are involved in the crime of this atrocious traffic. As a Christian nation, you should join your energies with others to put an end to these wrongs of an unoffending race; but you cannot do this till you have abolished slavery among yourselves. The trade will remain, as long as slavery itself does, and the only way to extinguish the former, is to put an end to the latter. Let your Federal government begin at home by stopping, which it certainly has the right to do—the interstate slave-trade; let it give up its national jealousy and allow a reciprocal right of search; let it banish slavery from the District of Columbia; here would be a beginning of retrieving its honor; and let it be stimulated to this by the Christians of the North and East.

I love your country, my brother, even as a man loves his own relations, when he and they are of kin by religion, as well as by blood. I am jealous for your moral reputation. I have an American chord in an English heart, which vibrates most truly to every note of praise or of dispraise, that is struck by others. I want to be spared the pain so often inflicted by the taunts and reproaches, which I hear flung at 'liberty loving,' 'revival-promoting' America. Especially do I want to hear the ministers of Christ, the churches of the saints, the supporters of Bible Societies, and Missionary Societies, and the promoters of the great Temperance Reform exculpated from the blame, not only of supporting slavery, but of neglecting to exert themselves for its abolition. It was the *religious* part of the community, which in this country achieved the conquest of the spirit of rapacious cruelty in the West Indies: the battle was fought and the laurel won, by the church of the living God. Religion took the field, and with the sword of the Spirit, and the power of prayer, came off conqueror. The pulpit hurled its thunders against slavery, and awakened the echoes of the press: "SLAVERY MUST FALL" was resounded through the land—and it fell. And when all your ministers in the North and the South, in the East and in the West, shall be thoroughly engaged in this blessed warfare, the slaveholder, the merchant, the senator, and the President himself, will not be able to stand before them. When slavery shall be represented from the pulpit and the religious press as a sin, and be felt as such upon the conscience of *the church*, a power will be roused and employed, which must in time release your great and rising nation from this blot upon its character, and this obstruction of its prosperity. I know full well that *we* gave you the curse, and too long countenanced you in the crime by our own conduct; and even now we have no cause for boasting, we have much yet to do ourselves. All our recollections should keep us humble; but what we *have* done in the way of abolition is to us a source of unutterable joy and gratitude, and we are anxious you should have fellowship with us in our delight. How great and how noble will your nation appear; how united will it be; and how prepared for every glorious moral enterprise, when this plague-spot shall be effaced from her body, and this cause of internal weakness removed; then when your eagle shall no longer be seen with the blood of the slave upon his talons, or the foul impurity of the slave's tyrant upon his plumage, how majestically will he soar amidst the full blaze of liberty, and piety, with an eye that never blinks, and a wing that never wearies; the symbol of your own glory, and the object of admiration to the world.

Such my brother, are my wishes, my prayers, and my hopes for your country; may this be speedily realized.

I remain your affectionate
brother in Christ,
J. A. JAMES.

Intellectual Faculties of the Negro.

The ablest living anatomist of Germany, Professor Tiedmann, has lately directed his researches with singular felicity to the vindication of the uncivilized man's capacity for improvement. The results of a most exact analysis of cases are thus stated by him:

'I. The brain of the negro is upon the whole as large as that of the European and other human races; the weight of the brain, its dimensions, and capacity of the cavum cranii prove this fact; many anatomists have also incorrectly asserted that Europeans have a larger brain than negroes.

'II. The nerves of the negro, relatively to the size of the brain, are not thicker than those of Europeans, as Soemmerring and his followers have said.

'III. The outward form of the spinal cord, the medulla oblongata, the cerebellum, and cerebrum of the negro, show no important difference from those of the European.

'IV. Nor does the inward structure, the order of [illegible] and medullary substance, nor the [illegible] of the interior of the negro [illegible] any difference from those of the European.

'V. The negro brain does not resemble that of the orang-outang more than the European brain, except in the more symmetrical distribution of the gyri and sula. It is not even certain that this is always the case. We cannot therefore coincide with the opinion of many naturalists, who say that the negro has more resemblance to apes than to Europeans, in reference to the brain, and nervous system.'

And after a minute survey of proofs respecting the intellectual faculties of the negro, Professor Tiedmann concludes in the following words:

'The principal result of my researches on the brain of the negro is, that neither anatomy nor physiology can justify our placing them beneath Europeans in a moral or intellectual point of view. How is it possible then, to deny that the Ethiopian race is capable of civilization? This is just as false as it would have been in the time of Julius Cæsar to consider the Germans, Britons, Helvetians, and Batavians, incapable of civilization. The slave-trade was the proximate and remote reason of the innumerable evils which retarded the civilization of the African tribes. Great Britain has achieved a noble and splendid act of national justice in abolishing the slave trade. The chain which bound Africa to the dust, and prevented the succes of every effort that was made to raise her, is broken.—Hayti and the colony of Sierra Leone can attest that free negroes are capable of being governed by mild laws, and require neither whips nor chains to enforce submission to civil authority.'—*Foreign Quarterly Review.*

From the New-York American.

The Slave Ship Resolutions.

Mr. Calhoun has the reputation of an acute sophist. A bold one, at least, he certainly is. His Resolutions, asserting the National sanctity of slave-trading vessels that happen to be driven by stress of weather into the ports of 'free' countries, supply the proof of this. The logic of the resolutions is admirable. Let us look at it.

A ship or vessel constitutes part of the national domain *when she is on the high seas, because they belong to no nation. Ergo*—She is a part of the national domain when she is in a foreign port which belongs exclusively to a particular nation.

Sound logic truly!—the parts of the syllogism having not quite so much relationship as the two ends of a wasp.

'Physician, heal thyself,' is a proverb we commend to Mr. Calhoun. If a vessel enter the port of Charleston, having any colored person or persons on board—no matter in what character—such colored persons are forthwith taken possession of by the authorities, and lodged within the four walls of a jail till the vessel is ready to leave—the captain paying all charges.

In Alabama, by a law passed about a year ago, such colored persons may be reduced by *any* white person to instant and absolute slavery for life.

Now, what would Mr. Calhoun say of the soundness of his doctrine, as applied to a British vessel entering the port of Charleston or Mobile, with a colored crew? Would he respect the vessel as a part of the national domain of Great Britain, or would he think the laws of South Carolina or Alabama were respectively paramount.

He should remember, *'what's sauce for the goose is sauce for the gander.'*

Such wild movements as this of Mr. Calhoun, show the perplexity, if not the desperation of the slave power. It begins to see that its reign must be short. VATTEL.

Letter from the West Indies.

The following letter from Mr Davis, a missionary in Jamaica, to a gentleman in New York, is published in the American Baptist:

DEAR SIR:—I shall endeavor to answer your enquiries respecting the working of the free system, to the best of my abilities, confining myself to facts [illegible] and at the same time observing that my remarks will apply only to Jamaica, where I reside; as for the other West India Islands, I know nothing of, except from statements in public papers, which are not always to be relied on.

During the *first year* after the emancipation, the *free system*, I am sorry to say, did not work well, there was abundant cause for complaint, and several properties suffered severely. But let us endeavor to ascertain the cause of all the grievances which proprietors have suffered; and when the matter is properly investigated, it will be found that it is not the people who are in fault, but in almost every case the evils have arisen from bad management. I do not presume to say, that all the people on every estate, are *industrious, sober*, and striving to promote peace and good will thro' the community. In every place, we know, there are some persons more or less, disposed to be indolent, intemperate, and quarrelsome; but would it not be unfair and unjust to condemn four or five hundred well disposed persons, because there are found among them, perhaps, three or four individuals infected with those tempers and propensities which unfit them for civil society. It must be admitted by every reasonable person, that to condemn the whole would be contrary to justice; yet, I am sorry to say, too many have come to such conclusions. Now, if the question be asked what properties are going, and people working the best, the reply is obvious,—those places where the manager pays the people

reasonable wages, and that *regularly*. A few months ago, I was at a house of a respectable overseer of a large Coffee estate in this parish; he complained very much about the people; he said 'they would not work,' as a great number of them at that place were under my pastoral care. I considered it my business to institute an enquiry respecting their conduct, and found that the people had been working six and seven weeks and some for more than two months, but had not received a 2d for their labor; and they were not disposed to do any more, because they began to despair of ever being paid. A short time after, the proprietor came to the country, who paid the people, and they have been paid regularly since; and the consequence is, the people are now working well, and the Estate is now in a flourishing condition. I might go on to enumerate more cases of the same kind, which have come under my own observation, but that will suffice as an example.

It must be remembered that now the negro is free, and bless God for it; and he has reason, feeling, and understanding, as well as other men; and let the negro be treated as a free man, and I hesitate not to say, that in a short time this country will be in as happy and prosperous state as any country on the surface of the globe. I am happy to state, that at present, things wear a better and more pleasing aspect than formerly; since the first of last August they have been gradually improving; the Parish of Manchester was considered to be one of the worst, but now we seldom hear a complaint and those persons who were most opposed to abolition, think more favorably of the *free system*.

Many of the old Overseers who have been several years in the country and much attached to the slave system, found it difficult to break off suddenly their old habits, and manner of proceding; consequently the people left them very rapidly, until there was scarcely an individual left upon the property; and these are the persons who most violently exclaimed—'the country is going to destruction,' until they found it absolutely necessary to alter *their system*, and lately the people have returned as rapidly as they left, and all properties are doing well, and the overseers themselves obliged to acknowledge the free system will do well yet.

The Rent question has also caused great disturbance and much unpleasantness. The people generally have manifested great unwillingness to pay rent for their houses and ground, but now they are beginning to find out that they must, and it is right they should pay rent, and they do it without much reluctance. I know of nothing more of any importance to communicate, only we are now in the midst of crop time, in reference to coffee; the people are paid so much a barrel for picking it, and you may see men, women, and children diligently employed, early and late. It now only remains for me to add, that at any future time I shall be glad to hear from you, and happy to give you all the information I possibly can. Dear, Sir, yours most respectfully,

R. DAVIES.

The democratic papers are endeavoring to manufacture political capital from the fact, as it is said, that Gen. Harrison, while in the Ohio Senate, "voted to sell white men into slavery." They seem shocked at such an idea. Tender hearted democrats! We pity their sorrow, we grieve for their pain. Their democracy is outraged at the thought. What! sell a white-liver! man into slavery! Alas for these skindemocrats! Had the skin of these alledged individuals have been a shade darker, this same democracy would have plunged them into hopeless slavery without regret; and if a prayer were sent up to the place of power for their deliverance it would be spurned as an "annoyance," and trampled under foot. Such is the shameless imposition that is palmed off on the community under the name of democracy. The very name of Liberty is polluted by being uttered with the same breath.

This democracy is so *democratic* that it can embrace *slavery* to its bosom as a twin sister. It can worship the bloody idol without so much as blushing, and shouts bidding with the abject servitude of a eunuch. True democracy is identical with abolition. "Free and equal" is the doctrine. But this bastard theory that judges of a man's rights by the color of his face ought to be spurned from the world. And yet this abominable principle is the vital element of modern democracy. Take it away and the party would expire instantly. They recall "opposed to slavery," but very willing to be slaveholder's jacks.—*Advocate of Freedom.*

Prayer for the World's Convention.

The Executive Committee of the Western Pennsylvania Anti-Slavery Society, at its regular meeting held in the Anti-Slavery Room, Pittsburgh, on the evening of the 10th inst., unanimously adopted the following resolution, and ordered it to be published.

"*Resolved*, That it be recommended to the Executive Committee of the American Anti-Slavery Society, to appoint the day on which the World's Convention of the friends of Emancipation will meet in London, to be observed by the friends of Human Rights throughout our land, as a day set apart for special prayer on behalf of that Convention that in its deliberations it may be guided by the Spirit of God to right results, and that the object which calls it together—the abolition of Slavery throughout the world—may be hastened through its instrumentality to the desired consummation.

Extracted from the minutes.

HENRY HAYNES, Rec. Sec.

BODILY EXERCISE. Not only must the whole body, as a whole, be duly exercised, but so must its various organs. Some are made for *more* action; some for rest. These must also be both recreation and abor. Finally, there must not only be due proportion of these, in order to soundness and preserve health, but there must also be a suitable proportion of rest and sleep.—*Library of Health.*

HERALD OF FREEDOM.
'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'
N. P. ROGERS, Editor.
'In the name of our God we will set up our banners.'

CONCORD: APRIL 18, 1840.

The National Society.

It is proposed, we see, in some of the anti-slavery papers and oddly enough it seems by the Emancipator, its official organ, to disband this association. We do not perceive the reason of this proposal.—There seems to us all the occasion now, that there was at the beginning, for a national association and one of the kind now existing;—not a *select committee*, but a popular association, like all its legitimate auxiliaries. There appears to us all the occasion for the National organization that exists for any State organization. If the American Society may safely be disbanded, then, it seems to us, every other may, in the land. Nation and States as we are, politically, there seems a fair and proper occasion for National and State Anti-Slavery Societies. They will never conflict or interfere with each other, in their operations, if they are composed of genuine abolitionists. Let none of them be disbanded. Let no anti-slavery banner be lowered, until the black flag of slavery strikes. The substitute Committee, proposed by our friends who are in favor of disbanding, does not at all strike our anti-slavery fancy. We are not partial to *delegation of power*. Of all Committees, the one we like best, is "Committee of the whole." The Primary Assembly. The people, as they live at home. The multitude of the country. Anti-Slavery is not such a learned and mysterious business, that it requires doctors to carry it on or to understand it. Every body almost is fit to manage in its simple and plain affairs. All women—all men—all children, who are able to discern the heaven-wide difference between liberty and slavery.

We have no predilection for a *select* abolitionism—none for a "legal voter" anti-slavery, or a "gentleman" anti-slavery. Liberty, all are alike concerned in. Slavery, all can understand. We would enlist all the people for its overthrow. We would enlist the sympathies of all,—the action of all—the votes and voices of all. All that go to make up the Country, we would have go to make up the anti-slavery association,—that is, as fast as they become abolitionists. We beseech our friends not to confide anti-slavery to *select hands*. Human power poorly endures delegation. Men are not made to be trusted with what is not their own. "New Organization" seems to us to savor strongly of this *committeeship*—this *agency*—and *irrevocable attorneyship*. It fears to trust the people's affairs in their own hands. It covets jurisdiction and control. It would carry on this anti-slavery far more *discreetly*, than the unwise multitude,—and so as not to disturb the pro-slavery tranquility of the country.

The annual meetings we wish could be held somewhere else than in New-York city—or any city. Moral effort seems to be lost in these fathomless multitudes of people—these abysses of humanity. There is often little individual character in the city. We should like to see the *Anti-Slavery Nation* assembled somewhere in the country—where the air is pure and wholesome—where character is individual and strong—capable of receiving a moral impression and retaining it.—Of all narrowless philanthropy, save us and our cause from that, which congregates at the city at the time of the great pro-slavery anniversaries. We trust there will not be a temporary conversion of the pro-slavery ministers, that flock to New-York at the time of the National Meeting, so as to let them in like a flood to vote down old organization policy. They have no sympathy. Their ears are deaf as the adder's to the cry of perishing humanity, and they are as heartless as the nether millstone. One of them in this vicinity said characteristically to an abolitionist of the same church—what is all this stir about negroes! What occasion is there for this excitement about the slaves! He felt none of it, he said, and saw no occasion for it. *He was a colonizationist*, he said. And he did not feel any of it or see occasion for it. He sees, in the withering bondage and despair of 2500,000 inherited human beings, no occasion at all for a stir or excitement,—not the least,—any more than if they were so many mules! There is no flesh in such elaborate hearts. To counteract the influence of such at the national meeting, let the sympathetic freedom-seeking people go up *en masse*, as the tribes went up to Jerusalem.

We are for continuing the National Society and securing to it as decidedly popular a character and management, as obtain in any of our local associations. We trust it will be so continued,—and that no attempt will be ventured at *new organizing—or secession*. Above all we hope none of our brethren will raise 'woman questions'—or other '*extraneous*' novelties to curtail the ample freedom essential to an anti-slavery meeting.

The National Convention.

Returning from an anti-slavery meeting, last week, we found an extract from the "Abolitionist" in our paper, touching this political anti-slavery meeting. We should not have inserted it, because we are opposed to the policy of that Convention, and perfectly agree with our Board of Managers in opinion of its inauspicious results upon our cause. We are glad it was no more fully attended—and that, of the few who were there, so small a majority voted for a distinct nomination. We feel assured that giving an political aspect will detract from its [illegible]. The people of this country are pol[illegible]-mad—a political *phobia* or mania, has bewitched the land. Every other excitement runs into this.—The people betake themselves to it with a sort of phrensy bordering on idolatry. We want if possible that there should be one moral movement in the country, that shall not degenerate into party politics. It is approaching to the whirlpool full near enough, in our opinion, to undertake to carry anti-slavery's scattering vote. It is a giddy whirl that eddies about the ballot box. Few can come within it and keep their feet.

Slavery is a moral disease. It must be cured by moral and spiritual *agitation*. We must not go down to Egypt for help. Politics cannot remove slavery. It did not engender it—and cannot cure it. A political abolition would not make the white and colored people brethren. Nothing short of this result can abolish slavery. Political policy has no tendency to this result. It is a cold, *legal*, heartless agency. It is like the gallows, to improve public morals and prevent murder. The ground round about it always proves the hot bed of crime.

We regard the nominations as a farce—with all due respect for our distinguished friends who achieved them.

They doubtless intend well and mean to advance the anti-slavery cause. And they are wise and able men.—But is not the wisdom they display here, the wisdom *of this world!* We think so. They will kindly receive what we say. We hope Messrs. Birney and Earle will promptly decline the honor proffered them.—If politics, technically speaking, were a legitimate anti-slavery agency—if this nominating, (or electing even,) had any tendency to create the reform which is essential to emancipation, it were a far higher honor to receive the suffrages of a handful of abolitionists, than of those hosts of idolators, who muster "like grass-hoppers for number" to the great Juggernaut *aggregations* of American Party.

We hope Messrs. Birney and Earle will betake themselves to the proper work of abolitionists—to agitating the moral atmosphere with the thunders of Discussion.—Instead of the State, let them turn to the CHURCH, and instead of aiming their guns at State House and Court House, let them confront the pro-slavery *pulpit*, and rescue against it the right of free discussion. Instead of Albany Conventions, let them go to the NEW-ENGLAND CONVENTION!—There would be nothing political in the way of our enterprise, if the Church and the pulpit were once got *out* of its way. You may conquer political pro-slavery, through the church; but never the pro-slavery and slaveholding church or people, through politics.

Anti-Slavery Meeting at Henniker.

We accompanied brother Chandler, on the 10th, to this beautiful village on the swift Contoocook, to reinforce, for a day, our indefatigable brother Foster, who is out alone on the anti-slavery *scout*—confronting the enemy in his own land and encouraging and rallying the friends of humanity at their homes and fire-sides.—Nothing has so disquieted "the peace and dignity of the State," as these protracted meetings. The abolitionists made and confirmed at them, are of "lap water' stamp.—They will not run at the cocking of the enemy's fire-lock. They are not the fair-weather multitudes, that used to flock about the anti-slavery standard, and turn abolitionists at a story of a slave-flogging, or the chopping up of a runaway. The men we win at these meetings can discern slavery at the North, and *northern mastery* as well as *southern*.

On our way to Henniker we met the Hon. Judge Darling, a distinguished citizen of that place.—We informed him of our destination and he spoke of brother Foster's meeting the evening before.—Mr. Foster prayed well, he said, but he did not like his treatment of ministers—and particularly the manner of his speaking of the Rev. Mr. Holt of Portsmouth, whose labors God was blessing with a revival. He appeared peculiarly sensitive in behalf of the pulpit. He warned us how we touched it at Henniker. If we spoke against the ministers there, he said, if he were present, we *should hardly get home with a whole skin*. Now we do not presume that the Hon. Judge intended actually to *mar our surface* with his own hands, or that he would really like to have it done by the mob,—although he spoke with a good deal of vivacity.—For when we replied, that we were perfectly willing to meet any thing of the kind, he observed that he should not give us the chance—that that was what we wanted and that he should not give us the chance of putting Henniker into the paper, as we had Boscawen.—We were going too fast, he continued,—our cause was going on well enough, if we would only keep still and not attack the ministers,—that the colonizationists were coming on to our ground,—that he himself was now of the opinion, that immediate emancipation was safe,—which he did not believe until the West India Experiment.—That had convinced him. We liked men, we replied, who could see that right was safe, without West India experiments.—We give the Hon. Judge's words as near as we can recollect them. He will correct us, if he remembers differently. We mention these little events with the most friendly feelings towards Judge D.—and only to show how Colonization and "Property and Standing" regard the pro-slavery pulpit, and how they esteem the rights (as well as *skins*) of abolitionists.

We were most kindly welcomed, on arriving at Henniker, at the house of our brother and sister Deacon Pillsbury and wife—and felt ourselves at home at once; and the more so, as we found we were in the family of our beloved brother Parker Pillsbury, whom, by the way, we hope soon to see in the anti-slavery field. At the meeting the evening before, a resolution was discussed and adopted declaring the deep sinfulness of all slaveholding under every circumstance. We were surprised that it was opposed at the passage, as brother Foster told us, by more women than men—"*Two women*," he continued, "voted against it and *one man*." We felt mortified at the two women—it is so unwoman-like to show the slightest favor to slaveholding.—The man's name was Child,—a professor of religion. Mr. Child we hope will "*become* a MAN and put away the childish (though not childlike) thing" of doubting the sinfulness of one man's enslaving another.—We hope, for the honor of their sex, that the women had some such excuse as a *slaveholding relative, at the South*.

The afternoon meeting, on the 10th, was pretty well attended as to numbers, and very well, as to character and spirit. There is a good deal of sterling abolitionism at Henniker.—What a delightful place would it be if they were all abolitionists there! But we are not allowed such sights yet, in our land. May the Lord speed the time when we shall be.—Our meeting was in the beautiful and commanding Congregational Meeting House, where the Reverend Jacob Scales used to preach. Its portals would hardly have opened to us, had he preached there still.—And had he been present to awaken the sympathy of the village mobocracy, as we discussed our irreverent resolution against the pro-slavery pulpit, we might have realized the catastrophe at which our friend the Judge *hinted* on our way to Henniker.—But the Reverend Mr. Scales was not there.—He had left Henniker and gone to become pastor *over* the *anti-slavery* people of Cornwall, among the Green Mountains,—where, we were told, he is a *real abolitionist*.

Brother Pillsbury presided at the meeting.—It was opened with prayer by brother Chase, Methodist preacher at H. The resolution presented by brother Foster was the *nationality*, North as well as South, of slaveholding and slavemaking. After a full discussion, in which brothers Foster, Chase, Chandler and ourselves participated, the resolution was adopted by a rising vote, neither man, *woman* nor *Child* dissenting. The character of the meeting may be gathered from their contributing spontaneously on the spot, and without any ministerial urging, over $20 to the anti-slavery treasury.

In the evening brother Foster introduced the dreaded and *threatened* resolution against the pro-slavery pulpit. It was after the following *irreverent* import: "Resolved, That the anti-slavery enterprise is the cause of God; and that those ministers, who treat it with indifference or open opposition, cannot innocently be countenanced as ministers of Christ." The Hon. Judge was not present to chastise us for advocating it, but some of his descendents were present.—Brother Foster prefaced the introduction of the resolve with a strain of eloquent and solemn remark upon the character of the Lord Jesus Christ and the treatment he received from the haughty and bigoted ministry of his time. Dr. Sanborn of Henniker rose to oppose it.—He did not object, he said, to the first clause of the resolve. He thus admitted that the anti-slavery enterprise was *the cause of God*. How then could he help adopting the remainder of the resolve, viz. that men could not innocently be countenanced as ministers of Christ, who treated God's cause with indifference or open hostility! Yet he did not adopt it.—But his arguments were of a curious and singular character.—We wish they could have been taken down, word for word, and in the order they were uttered.—The mild manner in which the Dr. spoke enhanced our surprise at hearing such extraordinary *reasoning*.—He complained of the abolitionists' abusing the Rev'd Mr. Holt by asserting that he had held a slave.—He then vindicated such slaveholding as Mr. Holt's, and complained that abolitionists held that slaveholding under all circumstances was sin.—The resolution he thought would injure the influence of good ministers, &c. &c. We do not remember a single argument offered to show why it was innocent to countenance, as a minister of Christ, the man, who treated the cause of God with indifference or hostility.

We endeavored to sustain the resolution after the Dr. and to notice some of his singular positions.—We had spoken but a little while, and as quietly as we knew how, when Judge Darling's grandson, who, though not a Quaker, had entered the meeting with his hat on and wore it while he remained,—suddenly got up and strode out of the room and tramped pretty *emphatically* down stairs—making some highly *argumentative racket* at the bottom.—About the same time several young ladies, descendants also of the Judge, as we understood, abruptly left the meeting and departed.—Pretty soon a goodly uproar was raised in the neighborhood of the house, accompanied by certain wind instruments, which sounded beneath the windows.—The meeting continued, however, with no other notice of the disturbance, on our part, than good natured allusion to it as an *important* portion of the *argument* of our opponents—and closed, with that appropriate anti-slavery tune, Old Hundred, sung with spirit and elevation of soul by our little meeting. The resolution passed with but three dissenting voices. We went unmolested to our lodgings.—The mobocracy of the region seemed to be embodied, by the sound of it, which went up as we passed, from a shed or barn by the way side.—It was a sort of *howl* in the *abstract*—or *yell* in *general*, not seeming to be aimed at us particularly, or to betoken that the poor performers were aware of our passing by. It was a sort of rehearsal *ululation*, finding vent as they remembered that the abolitionists were in the neighborhood.

Brother Chandler and Chase held a separate meeting among the friends and others about four miles distant, which we understood was highly interesting and well attended.—Thus is abolition "dying away" and "going down."—We call on our friends to awake and keep pace with the cause.—The abolitionists are less alive than the people.—They are more willing to hear than we are to speak. We have hit at last on the Herculean instrument, that is to slay the dragon Slavery. Hercules, when he fought the Hydra, found it vain to cut off the monster's heads with his sword.—Multitudes of heads sprung forth in place of every one he severed. He threw aside his weapon and took up his famous club. With that he felled the scaly dragon to the ground.—The anti-pro-slavery-pulpit-resolution will prove, in the hands of faithful abolitionists, the Club of Hercules, to destroy the dragon slave system of the country.

For the Herald of Freedom.

Brother Rogers:—It is with deep emotion that I behold the schism in the anti-slavery ranks. I had become too sanguine in my expectations; I thought our conflict was well nigh ended; I could see the enemy recoiling under the repeated thrusts of Almighty truth, when professed friends threw themselves into the breach, exclaiming, you are wrong, you are too harsh. But though it grieves me to see the *professed* friends of the slave, and those too, who, by their sacred obligation, ought to be first and foremost in the conflict, shrinking back.—Yet I think we can see in it a cause for brighter hopes and stronger faith for the entire success of our cause. Courage, then, brother, be not dismayed, for though we "*may* be cast down, we shall not be *destroyed*," for our principles rest on the broad platform of eternal truth and justice; there is no other foundation upon which to build the temple of freedom. Therefore when they go out from us, it is evidently from one of two reasons—either that they were never abolitionists, or that party or sect were stronger with them than "doing to others as they would be done by." Which ever it is, our cause will receive no detriment in the end by their removal. When the anti-slavery eye was turned principally to the political arena, we saw the desertion of some of our political friends, with the exclamation you will sever the Union of this Republic; when the power is being concentrated where it ought, upon the castle of slavery, the church, sect rises up, and some of our professed friends start away with you will sever the union of the churches, you are too denunciatory; thus we see that wherever the sword of truth is pointed it produces its effect.

Let then the guilty church, and its more guilty watchmen, be faithfully warned and reproved with christian fidelity until they come out from the world and touch not the unclean thing, lest the blood of souls be found upon them.

Press on, dear brother, to the consummation of our cause; there are a few names in Cheshire even, that have not bowed the knee to Baal, but stand firm upon the platform first erected; who believe that if there is any thing wrong in our principles or measures, it ought to be discussed and removed, instead of themselves leaving the association. What should we think of the principles of men belonging to any other association, who, because some few of their members acted unwisely, should forthwith leave their society and assume another name, who would have any confidence in the principles of such men. Let all beware.

Yours in the cause of bleeding humanity,

B. G. BRUCE.

Winchester, March 24, 1840.

For the Herald of Freedom.

Dear Brother Rogers,—When the cause of the slave is suffering by faction, it is fitting that the "tried and true" should cluster around the "free press" and help to bear aloft the flag, that has enstamped upon it, the impress of "Freedom." When it is struggling against wind and tide, open enemies, and *treacherous friends*, it is necessary that every *free* heart should be roused, to save it from coming under their despotic influence.

Among the factious movements, and most repulsive to my feelings, is an attempt to wrest from you, the editorial charge of the Herald of Freedom. Reasons for it are that you are "too harsh" "denunciatory"—"unsparing in your abuse of the Clergy, and others" and a host of accusations such as the slave will never think to reproach you for, if he is ever so fortunate as to gain his liberty.

Whenever you cease to be "unsparing" in your condemnation of the slaveholder, and all his *apologists*, whether in high places, or low, I shall think you recreant to your high trust, and might with propriety vacate your editorial seat. Then, and not till then, may you be removed from that office, by those who are far more concerned for their own private interests, and the peace of a "corrupt church" than to "break the yoke of the oppressor" and restore to the "captive" his long lost rights.

The man who can find aught in "New-Hampshire's *free sheet*," detrimental to the interests of the slave, to universal liberty, to the religion of *Jesus Christ* even, has yet to kindle in his own bosom, the flame of liberty and love. "The wounded bird is the one that flutters" and he who feels that you are speaking in the *Herald* with too much severity, I venture to say, is either directly or indirectly paying his devotions to the "Moloch of the South." He is not yet thoroughly converted to the doctrines of our Saviour, a part of whose "gospel" was "to preach deliverance to the captive" "to love our neighbor as ourselves" and to "*have no fellowship with the unfruitful works of darkness, but rather reprove them.*"

I am ready to bear my humble testimony in favor of the Herald, to give publicity to its *truths*, and that I may not have the show of hypocrisy, in making this announcement, I herewith remit my order for another copy, together with that which all "laborers" feel they are "worthy of,"—their "hire."

Yours for truth and liberty,

JOSEPH M. HITCHCOCK.

The following letter, from our laborious brother Lewis, got mislaid, and in our multiplied and sudden absences overlooked, till we have come upon it again, and though a little old in date, it will be read with interest by our friends, like all communications from him.—We have felt with brother Lewis regret that we must give our readers so much discordant matter—but we see no way to avoid it, but by making our columns less free than we wish.

EXETER, March 20, 1840.

Brother Rogers: My heart is pained, my soul is sick, to see the talents and ability of our best men in the anti-slavery cause, spent in controversy about small matters. It is really surprising to me what such men can expect will be the result of the present contention and harping against the Herald and its Editor. Surely, it is an *independent* paper—that is just what we want as the organ of our Society; its editor is bold and intrepid—such ought to be the qualifications of a sentinel at this important stage of the contest of Liberty against Oppression! Now sir, in the name and in behalf of two and a half million of chained, down-trodden, oppressed fellow-men, I do enter my solemn protest against

the Herald of Freedom being the organ of discordant strife. If any are at all disaffected with the bold and fearless stand of the Editor, I have no objection to their corresponding with him, and laying all those grievances before him; but let the columns of the Herald be filled with important matter, that will give more favorable light on the great and self-evident principles that we are advocating. I am aware, my dear sir, such men as send in those communications would begin to harp on the other hand, if you should not give them place in the Herald; but let them if they are so disposed. You can say as Nehemiah said to Sanballat and Tobiah and their associates, "I am doing a great work so that I cannot come down; why should the work cease whilst I leave it and come down unto you."

I am aware, sir, that you are placed in a trying situation at the present time; yet you have many good and firm friends. I believe such friends as will show themselves *friendly*. I had a conversation this week, with a gentleman at Kingston. He told me if you should be removed from your present situation, he should give up. Said he, brother Rogers is just the man we want, as a sentinel. He assured me he should try to get one hundred subscribers for the Herald, during the year. Others are on the same ground with him. But, say they, we want the controversy stopped. I find that among those who have stopped taking the paper, the most have done it on account of its having no more of general information, and accounts of the happy progress of the cause of freedom, instead of so many controversial letters.

I must close, by informing you that God is with me. The cause goes on gloriously. I have spent several days at Sandown, and Danville, and preached, and lectured on Abolition, to the people. They came together well, listened well, and gave evidence of their sympathy by generously contributing to the support of the cause. The people in old Rockingham County, are coming up to the rescue. They want an Agent for the whole year, and there is no fear but they would support him if they could have one constantly. I have so many calls, from all parts of the County, that, although I labor constantly, I know not when I shall get through. I see every day, the want of more Lecturers in this State, and of a General Agent and a good system of operation throughout the whole State. I hope we may see it soon.

Yours for Liberty,
JOHN W. LEWIS.

Mr. Rogers: In behalf of the cause of truth and justice, which in these times have few worshipers, I wish you to give place in the Herald to a word of cheer from the intelligent and whole-souled anti slavery of Portsmouth. Let the men who are confidently expecting, in June, to "catch and *tame*" the Anti-Slavery Enterprise, which has now got mightily on its way to emancipation, behold what they have to contend with. Let them look at our *thinned* ranks and remember the story of the "THREE HUNDRED." The tide of "dissatisfaction" raised by "prejudice and power," has "ebbed," and now comes the "flood" for the right,—and woe unto the puny man that lifts himself up against the faithful, when its mighty billows, crested with white and lashed into enthusiasm by the goadings of heartless power, come tumbling in.

Our friend will let the good of the cause be an excuse for giving publicity to what was intended for my own private perusal.

Those that are engaged in gathering up the free gifts of the brethren, in different parts of the State, for this object, are reminded of the importance of their soon reporting progress. Friends in Dover, promise $60; the students of Dartmouth College, $50, and an effort to make it up to 100.

J. R. French.

Concord, 16 April.

Portsmouth, April 11, 1840.

Dear Sir,—Yours of April 3d, was duly received, the subject of which I immediately presented to the most active abolitionists of our town; and I herewith send you $50 50 contributed by them towards defraying the expenses of Mr. Rogers, should he attend the "World's Convention" at London, in June next. But in case he should not attend the Convention, we wish this sum appropriated to the payment, in part, of Mr. Rogers' salary as editor of the Herald of Freedom. If Mr. Rogers can possibly be spared from the anti-slavery cause in N. Hampshire long enough for him to attend the Convention, his friends in Portsmouth would rejoice to have him go, but in the present state of things we cannot see how this is possible without serious injury to the cause. His friends in Concord and vicinity have the means perhaps of judging in this matter better than ourselves, and we hope and trust such a course will be pursued as shall best advance the interests of the cause.—We should deeply regret that the Herald should pass into other hands, feeling that no one could be found to fill the place of Mr. Rogers in these days of religious and political expediency, although we could wish him a respite from his arduous labors. He has our sympathy in all his trials, and we hope to be able from time to time to give him other evidence of it than a mere expression of our feelings. Will you have the goodness to acknowledge the receipt of the enclosed, and at the same time let us know what is the pecuniary condition of the State Society, amount of debts, &c. We feel that the abolitionists of our State, one and all, should lend their aid to liquidate all demands against the society without delay. How any warm hearted abolitionist can read the Herald, and allow its editor to suffer loss from his advocacy of the cause of the slave, without putting his hand in his pocket and making not a small sacrifice himself, is to me a matter of surprise. Our number in Portsmouth is small and our means limited. You have called on us for aid, and for one I thank you for it. Call upon others, and tell them of the obligations they are under to contribute to pay up the Editor of the Herald, and also to sustain him in his present position.

Respectfully, your friend and fellow laborer in the Anti-Slavery cause,
DAVID KIMBALL.

J. R. French.

The World's Convention.

Having received from various sources in addition to the above, the wishes of anti-slavery friends in New-Hampshire, that we should undertake, for one, the important mission to the meeting at London, with assurances of contribution towards the necessary expense, we have concluded, Providence permitting, to go.

In case contributions are forwarded more than enough to defray our necessary expenses—or any thing in Providence should prevent our going—our friends will please direct what disposition is to be made of their money.

Milford, March 21.

The Last Days of the Christian.

"Behold him there, just rising to a God!"

How striking, and yet how true to reality is the language of one of the best poets that ever lived:—

"The chamber where the good man meets his fate
Is privileged beyond the common walks
Of virtuous life, quite in the verge of heaven. * *
You see the man, you see his hold on heaven— * *
Heaven waits not the last moment, owns her friends
On this side death, and points them out to men.
Whatever farce the boastful hero plays,
Virtue alone, has majesty in death."

How is this language verified in the death-bed scenes of all classes every day. No flight of years makes any change in this respect. The early christians, dying amid the flames of persecution at the block or the stake, bore the same testimony that christians of the nineteenth century, falling asleep amid the kind attentions of weeping friends, give to surviving relatives.

These reflections have been suggested by the news that has just reached me of the death of brother Boutell, of Hancock, a brother in Christ and in the cause of suffering humanity. While lecturing in H. I paid this dying man a visit, and never, never shall I forget it. I have visited many dying christians but never saw a scene like this before. Worn out by disease, the paleness of death had come over his countenance, and his body, once strong and active, possessed nothing but weakness and pain; yet his mind was active, serene, peaceful and happy. He conversed freely on the subject of religion, and made inquiries with deep and moving emotions as to the progress of the Anti-Slavery cause.—In this, his heart was enlisted deeply. He told me of its introduction, and the early history of the cause in Hancock. His own "weary strife with prejudice and power,"—he wept over the indifference of the church, and the opposition of the Minister, to the cause of the slave, and sent a prayer to heaven, as he brushed away with his feeble hand the scalding tear, "father forgive them, they know not what they do."

I asked him "were you to live your life over again would you labor in the anti-slavery enterprise?" Summoning up all the strength he had remaining, he answered with deep emphasis, "O yes! with redoubled zeal!"

He spake of the Editor of the Herald, and his lip trembled—his swelling heart was full—and he wished me to come near him that I might understand his broken accents.—If you ever see brother Rogers, (for I never shall) and here he paused to repress the rising emotions of his swelling heart in which the flame of friendship "showed but the brighter the nearer its last,"—give him my dying testimony of respect and love,—tell him though just gone I still remember him and the cause in which he is laboring and suffering in my prayers to God.

Seeing my visit had overcome him, I proposed leaving, and at his earnest request knelt by his bed-side to spend the last moments of our short interview in prayer, and most sweetly did we spend them. The slave was remembered in fervency of spirit which could not be uttered.—After I had arisen from my knees, he grasped my hand in his, bathed it in his tears, urged me to be faithful till death should dismiss me from my responsibilities and toils, and unite us again on the other shore of Jordan. I left, deeply impressed and affected, and feeling the force of the beautiful passage in Psalms, "Mark the perfect man and behold the upright for the end of that man is peace." I now hear he is dead!

Dead, but alive in glory!
A conquerer at rest;
Embalmed in sacred story,
And crowned amid the blest.

Heaven's blessings attend his widowed wife and fatherless children.

Yours, in haste,
WM. H. BREWSTER.

Mr. N. P. Rogers.

P. S. Brother R., I send this more to tender to you the love of this dying brother than any other reason, but if you think proper you may give it a place in the Herald. W. H. B.

We publish this, that our indifferent and opposing ministerial brethren may see how a dying christian feels in regard to their hostility to the anti-slavery cause, and how he has to pray for them as the Saviour whom they profess to follow prayed for his crucifiers.—And we leave our new-organized brethren to ponder, in view of the dying Boutelle, their own position towards the anti-slavery cause and toward our hated little periodical for its faithful advocacy of that cause.—Most heartily do we join in the prayer of our departed brother, in their behalf also—"for *they* know not what they do."

For the Herald of Freedom.

The undersigned, members of the Concord Female Anti-Slavery Society, deem it important to make some exposition of the reasons which have induced them, as individuals, to proceed with the Fair, as proposed at their Annual Meeting in December last.

They do this, that those who feel sufficient interest in their proceedings to examine them, may have the facts in the case to aid them in forming an opinion, feeling confident that a knowledge of these will absolve the undersigned from all charge of bringing in divisions, or sowing discord.

At the meeting above referred to, after the unanimous adoption of the Annual Report of our Corresponding Secretary, then in Boston, in which the particular course pursued by the Editor of the Herald of Freedom was highly commended, and the sacrifices he had made in assuming the charge of the paper were alluded to, a letter was read from her, in which, after lamenting the low state of funds in the New-Hampshire Society, and their consequent inability to pay their debts, the Secretary reminds her sisters of the obligations resting upon them to assist in sustaining the Herald of Freedom as at present conducted, and recommends that they decide upon having a Fair in June, as the surest way of raising funds for this object. She speaks of the interest taken in the paper in Massachusetts, and the aid that would be afforded by the friends there, in any measure which should be adopted for its support.

A motion was made by one of our members, that we have a Fair for the object specified in the letter; this was seconded and discussed—but when the vote was put by the President, it was so worded by her as to leave the design of the movers of the Fair liable to be frustrated. The vote was taken at a late hour of the meeting, when many were leaving the room, and the import of it was not considered as it would probably otherwise have been. An objection *was* made to it, however, by at least one individual present, which objection the President overruled, by replying that there was no doubt but all the ladies were in favor of supporting the Herald.

At several successive meetings we labored together for the Fair. In the meantime certain individuals in the State Society became alarmed at the course taken by the Herald of Freedom, and the dissatisfaction extended to sundry members of the Board of Managers, to whose disposal the proceeds of the Fair were to be committed. From appearances among ourselves, it became evident that the President of our Society was among the disaffected, and the first projectors of the Fair were led to suspect, that in the wording of the original vote, it was her *purpose* to frustrate their intention in relation to the paper; which was to declare their approbation of its general course, and their determination to assist in sustaining the present Editor. This purpose they were now more anxious to accomplish than ever, as they believed he was suffering persecution for righteousness' sake. Sewing circles, they learned had been formed in other towns in the State, and assistance proffered by ladies out of the State in aid of the Fair, with sole reference to the object above specified.—This aid they found they must relinquish as their vote stood recorded. Impelled by motives of fidelity to the cause, they attempted to have the vote rectified by the Society, so as to make it conform to the original intention of the movers of the Fair, and as they feel confident it would have passed had it been fairly taken at the Annual Meeting. A meeting was called, and here the opposition to the Herald of Freedom was distinctly avowed; and its late rebuke of pro-slavery ministers was treated as an unholy interference, and an Uzzah-like attempt to put forth unanointed hands to stay up the tottering ark. Their suspicions of the intentions of the President were confirmed, by her own avowal that she foresaw the divisions, which the passage of such a resolution as was moved would occasion in our ranks, and she so worded the vote as would tend to keep the society in a state of neutrality.

They were voted down, not by a majority of the efficient members of the society, but of those whose title to membership must be learned from a *diligent search of the records*, and whom no motive but this one of putting down the Herald of Freedom, had been able to draw out to the meetings. Convinced that this was not a fair procedure, another meeting was called, and here a motion was made by those opposed to the Herald of Freedom, to recall the vote passed at the Annual Meeting, to have a Fair in June. One of the reasons given for this movement was, that *many of the members of the society entertain conscientious scruples with regard to the moral tendency of Fairs.*—This was passed. The undersigned then moved for a Fair to support the Herald of Freedom as at present edited, but were voted down by the same means as before. A division of the articles purchased for the Fair was then proposed, but this was voted down.—Finding that the Society refused to co-operate with them, they considered that as individuals they had a right to proceed with a Fair alone.—They repudiate the idea of a separation from the society, and have no sympathy with "new-organization."

The undersigned are aware that the fewness of their numbers, and the short time remaining for preparation, will preclude the possibility of doing *great things*, but they depend much upon aid from sisters in other places, whose sympathies are enlisted with theirs in the good work; and they call upon all, to whom the cause of human freedom is dearer than sect or party, who can allow the justice of rebuking wickedness even in high places, and who think that northern and southern emancipation must go hand in hand—to show their real devotion to the cause of the slave, by aiding in our Fair.

Eliza Ann Hall,	Mary P. Rogers,
Martha F. Dow,	Ruth G. Thorndike,
Louisa W. Wood,	Mary A. French,
Sarah Lewis,	Mary F. Kent,
Esther W. Currier,	Alma J. Herbert,
Sarah Hall,	Abagail B. Kelly,
Mary B. Farley,	Betsey Clark,
Eliza Ann Shute,	Judith Chandler,
Mary Farley,	Mary F. Chandler,
Martha O. Farrand,	Rebecca French,
Caroline T. Farrand,	Frances F. Rogers.
Elizabeth W. Spalding,	

Mr. Editor,—The following letter, though not intended for publication, is so appropriate to the circumstances of the Fair and our cause that I cannot withhold it. We trust the writer will excuse the liberty taken out of love to the cause.

A Friend to the Anti Slavery Fair.

Great Falls, April 9, 1840.

To ——,

Dear Sister,—Although a stranger to you I am not a stranger to the holy cause in which you are engaged, and I think the time has come when the friends of the slave should lay aside all ceremony in this respect, and where there is a prospect of doing any good, though it may be very small indeed, let them make the effort.

A few Ladies in this Village wish to do something in a pecuniary way to aid the cause; and I know well that the friends of the slave have learned, long ere this, not to despise the day of small things; therefore we think our offerings will be accepted.

We propose to prepare some articles for the Fair, and let our mite (if we succeed in our effort) go to sustain the faithful little Herald:—let it never be said that its pinions can no longer be spread for want of funds; no; rather let an unyielding effort be made that it may wing its way through the length and breadth of our land, until pro-slavery ears shall be made to tingle by its thrilling truth; and never let it be said that New-Hampshire abolitionists, (though few in number,) will ever suffer its self-sacrificing Editor to be heart-stricken on this account. It is said, "willing hearts will make willing hands, and willing hands will find something to do;" and if they know not what, the cry will be, "Lord what wilt thou have me to do." I hope ere long there will be interest enough here to form an efficient society; but at present we can only make a beginning. There is a strong opposing influence; whoever goes forward must press through the crowd. It has been my privilege to have my love for the cause put to a severe test by being compelled to leave those with "whom I had walked to the house of God in company, and taken sweet counsel together." Because I could not sit under the preaching of a pro-slavery minister. "But none of these things move me." I can "take joyfully the spoiling of my good" name; I have found the sweet promise, "My grace is sufficient for thee" verified abundantly in my case, and so will every true friend of the slave who will fearlessly "come up to the help of the Lord against the mighty:" those periodical and circumstantial abolitionists are like "the little foxes that spoil the vines:" they will not work themselves, and would hinder those who *would*, by crying out, "Moderation—forbearance—expediency—it must be a work of time to free the slaves"—but the time to begin never comes with them. I hope all who have taken a decided stand will be blest with wisdom which is profitable to direct, and look constantly to him who giveth liberally and upbraideth not.

Yours truly for the suffering slave.

Derry, April 16th, 1840.

Albe Cady, Esq.,

Dear Sir: I find in the last Herald of Freedom, a notice for the Annual Meeting of the Rockingham Co. Anti-Slavery Society to be held at Derry on the 19th instant. The friends of the cause in this place, would be pleased if in their power, to make the proper arrangements for the accomodation of the convention, but as they have not been advised in relation thereto, and having many difficulties to encounter, we have reluctantly come to the conclusion that it would not be expedient, at this time, to attempt to hold the meeting here. Will you have the goodness to give this information to N. P. Rogers, Esq., so that a different arrangement may be made. By so doing you will oblige many of your old friends, and me in particular.

Yours, respectfully,
WILLIAM CHOATE.

Brother Choate will please correspond with brother Simon P. Greene, of Lamprey River, Secretary of the Rockingham County Anti-Slavery, as to the place of holding the adjourned meeting of the Convention. We were not at the first meeting—but hope to be at the adjourned one, and we had trusted to see an anti-slavery assembly in the good town of Derry.—We hope to yet. Will not the Derry friends review their determination, and have the meeting there.—They will judge. If not, will they please make arrangements with the Secretary and have a different place appointed in season for next week's paper. We regard the meeting as of very great importance, as one of the last before our annual meeting for the State

☞ The Ladies who are laboring for the Anti-Slavery Fair to be held in June ensuing, are reminded that their meeting will be holden on Thursday next, at 2 o'clock, P. M., at Mrs. Amos Wood's.

Concord Temperance Society.

The following officers were elected by the Concord Temperance Society at their annual meeting.

Cyrus Robinson, *President*; William Kent, *Vice President*; Alby Cady, *Sec.*; Benjamin Parker, Abraham Prescott, Benjamin Damon, James Moulton, Jr. Hosea Fessenden, John Eastman, Wm. W. Hatch, *Ex. Committee.*

Concord Total Abstinance Society.

The following officers were elected by the Concord T. A. Society at their annual meeting.

Edmund Worth, *President*; Joel C. Danforth, *Vice Pres.*: D. S. Palmer, *Secretary*; E. E. Cummings, James Hoit, Geo. Porter, Philip Watson, Abel Grennel, Calvin Thorn, James Moulton, jr. C. P. Blanchard, Amos Wood. *Ex. Committee.*

COLLECTIONS for the New-Hampshire Anti-Slavery Society, by Mr. H. E. Crosby.

In Gilmanton—			
Jonathan Clark,	$3 00	M. Kingman,	$0 25
G. W. W. Thompson,	3 00	R. Kimball,	25
T. Morgan,	50	Mr. Kendall,	50
A. Benson,	25	Monthly Con't,	2 76
D. E. Smith,	1 00	Weekly C. Box,	80
J. C. Page,	1 00	C. A. Hackett,	50
Meredith Village—			
Hiram Stevens,	1 00	John Mudgett	50
Isaac Leavitt,	1 00	Joseph H. Clark,	25
L. Furnald,	1 00	A Friend,	25
Campton—			
Edmund Cook,	1 00	Daniel Blaisdell,	50
Selden C. Willey,	25	Timothy Chase,	1 00
Newton Marsh,	1 00	Moses Cook,	50
Ephraim Cook,	1 00	Diadate Willey,	50
Philip Chamberlain,	1 00	David Bartlett,	1 00
T. Parnell Reach,	1 25	Davis Baker,	2 00
Stephen A. Foss,	50	Walter W. Baker,	1 00
Gardner Merrill,	25	Davis Baker, jr.	50
Nathan H. Bair,	25	Freeman Baker,	50
John Cook,	50	Elihu C. Baker,	50
Betsey Goodhue,	50	P. C. Blaisdell,	50
Zebedee Cook,	25	Daniel Goodhue,	50
David Bartlett,	25	Wm. Burbank,	50
William Lovejoy,	25	Joseph Cass,	50
Blaisdell Bartlett,	25	Jonathan Glines,	50
Moses Pulsifer,	25	Jacob Adams,	1 00
John W. Kimball,	1 20	Jacob Percival,	25
G. W. Rogers,	1 00	John Rogers,	50
Plymouth—			
Ladies A. S. Society,	6 25	W. W. Russell,	5 00
L. D. Barrows,	1 00	Wash'n George,	2 00
Eaton George,	1 00		

Rockingham County Anti-Slavery Society.

The First Annual Meeting of the Rockingham County Anti-Slavery Society will be held at Derry, on the last Wednesday in April next; commencing at 10 o'clock A. M. It is hoped every town in the County will be represented.

P. D. BLODGETT, President.
Simon P. Greene, Secretary.
March 26, 1840.

American Anti-Slavery Society.

THE SEVENTH ANNUAL MEETING of the American Anti-Slavery Society, will be held in the city of New-York, on Tuesday the TWELFTH DAY OF MAY NEXT, at 10 o'clock, A. M., when an abstract of the Annual Report of the Executive Committee will be read, and addresses delivered by several gentlemen.

The Business Meetings of the Society will commence in the afternoon of the same day, and will be continued so long as may be deemed expedient. Auxiliary Societies are requested to send delegates, the members of the Society are invited to be present, and the friends of immediate abolition throughout the country, are solicited to attend the Anniversary.

By order of the Executive Committee,
Henry B. Stanton, } Committee
Samuel E. Cornish, } of
James S. Gibbons, } Arrangements.
New-York, March 12, 1840.

N. B. Newspapers friendly to the cause, are respectfully requested to publish the above notice.

ANTI-SLAVERY LETTER PAPER, for sale at this Office, and at I. S. BOYD'S.
For sale also at E. BRACKETT'S.
Any quantity furnished at short notice.

Merrimack House.

THE subscriber having leased the above named house in Concord, intends to try the experiment of a Temperance House in the Capital; and would respectfully invite the friends of Temperance travelling through Concord, to give him a call—and he assures them that no pains shall be spared on his part to render their call or stay pleasant.

☞ Boarders accommodated on reasonable terms.
STEPHANUS KELLY.
Concord, March 6, 1840.

Hair Work.

LADIES French Frizetts, Puffs, Curls & Braids, Goats Wigs and Top pieces; for sale by
E. BRACKETT, *Agent.*
At the Office, Third No. 3, Low's Block, Concord, N.H.

Found.

ON the 2d of April, a wallet, containing several letters to different individuals, and several bills and notes supposed to be the property of Ebenezer Bartlett, of Campton. The owner can have the same by proving property and paying charges.
TURBER BROWN.
Concord, April 3, 1840.

Selling off at Cost.

ISRAEL S. BOYD, Agent, would respectfully inform his friends and the public that he has made arrangements for selling his extensive assortment of
Theological, School, and Miscellaneous
BOOKS,
STATIONERY, JEWELRY, FANCY GOODS, TIME-PIECES, &c.,
for the benefit of his creditors, at his old stand, (☞No. 1, Low's Brick Block,☜) and respectfully solicits the patronage of his former customers and all who may favor him with their patronage.

I. S. B. would also give notice that he continues the sale of the INDIAN PURGATIVE PILLS, very extensively used. Also,
Dr. BEACH'S Medicines of various kinds, and
Dr. PRESCOTT'S do. do.
All which are highly approved.
Concord, Jan. 23, 1840.

Fancy Articles.

DEAD BAGS and Purses; Fancy Boxes, various patterns; Silver and German Silver Pencils; Silver Thimbles; Spectacles; Shell and Horn, back and side COMBS of every description; Fine Ivory and Dressing Combs; Traveling Baskets and Kullets; Patent solid head and common Pins; Needles; Indelible Ink; Indian Dye for coloring the Hair; Snuff and Tobacco Boxes; Razor Straps; Children's Paint Boxes, Children's Toys, &c., together with a general assortment of Fancy Articles too numerous to mention. For sale by
E. BRACKETT, *Agent*

POETRY.

Sonnet to the North Star.

BY WM. H. BURLEIGH.

Methinks thou lookest with a kindlier eye
Than do thy radient sisters, on the path
Of the tired fugitive, who flies the wrath
Of the oppressor, while serene on high
Thou smilest in thy beauty. Blessed Star!
Thou lone "incendiary" of the northern sky!
Unquenchable beacon-fire of Liberty!
Shining in love, from thy blue home afar—
To thee, in hope, the toil-worn bondman turns
Through the long night, his sleepless eye, and presses
Pantingly on through tangled wildernesses
To Freedom's land, for which his spirit yearns!
Shine on thou bright "fanatic"! for the arm
Of hangmen "patriarchs" cannot do thee harm!

Pittsburgh, Pa.

MISCELLANY.

The Murderer's Cell.

The editor of the Missouri and Illinois Temperance Herald, in his last paper, gives the following interesting sketch of a visit to Buchanan, who was hanged in St. Louis, on the 3d instant.

We were met at the entrance by a good looking man, of some three or four and thirty, attired in the garb and having the deportment of a gentleman. He set a chair and asked us to be seated. He drew a chair for himself and sat down by our side. As we surveyed his features, and discovered not the least expression of savage malignity, but on the contrary, what we considered the fair index of benevolence and kindness, we could not but exclaim, "Is *this* the man who on Friday next is to expiate the guilt of murder, upon the gallows!!?" He appeared dejected in view of his awful condition, but was communicative.

In answer to our inquiries, he stated that he was thirty years old, was a native of Princeton, New Jersey, where he was bro't up. When he was a child, he went to Sunday school for several years, and had faithful teachers. He lived in the family of Judge Bayard, where they worshiped God daily—morning and evening. The ladies of the family would instruct him on Sundays out of the Bible. His mother was a godly woman, is still living an aged and deeply afflicted widow. He has not seen her for three years. He showed us letters he had received from her since he had been imprisoned. The following sentence occurred in one of them. "What, O my son, could have taken possession of you! You were always a good and kind child to me, and never had the bad habit of drinking. I am afraid you have fallen into bad ways since you left Princeton. I have seen so little of you of late years, that it may be you drink. I can account for this dreadful business in no other way." She also mentioned the fact that a younger son had become insane, since his brother's melancholy fate had been decided.

The prisoner was brought up to the trade of hat making. It injured his health, and he was advised by a physician to engage in some light occupation. "I accordingly," said he, "engaged as a bar-keeper, in Philadelphia. Until this time, nine years ago, when I was twenty-five years old, I hardly knew what liquor was. And for three or four years after I commenced the business, I seldom tasted any liquor. It is about five years since I began to drink a little. It grew upon me, until within the last year or two I have kept stimulated most of the time, though I was never what you may call *drunk* more than once or twice in my life. I took care not to drink so much of it as to show it. My conscience often checked me while in the business. Until I got into the habit of drinking myself, I would never sell liquor to a man when he was intoxicated; and whenever I could get a chance, I would go to church, but this was seldom, as my business required my attention at home almost constantly.

In April, 1838, he came to St. Louis with Fisher, the keeper of the "Old Dominion." For some time he was steward at the race grounds, till that was broken up. He then spent several months in Illinois—was head steward for a company carrying on the public works in Coles county. Last spring, Fisher wrote to him to return and keep bar for him. He returned on the 15th of June, and kept bar till the 28th of July,—the day he murdered Brown. They had been on good terms. He had nothing against Brown, and he did not know that Brown had any thing against him. It was Sunday. There was more drinking on that day than any other. It was generally our best day.—There were six or seven boarders, all but one had been drinking, and were so much intoxicated that when they came to testify they did not know much about it. Brown had had two fights—one below and the other above stairs." Prisoner had parted him from his antagonist both times. He was not in the habit of carrying pistols, but during the fracas he had picked up the pistols and put them in his pocket, for fear that mischief might be done with them. Brown was angry with prisoner because he had interfered, came up to the counter, drew a knife from his pocket and swore he would kill him. Prisoner instantly drew a pistol and shot him.

"I was intoxicated," said he, "but not drunk. If I had't been intoxicated," and engaged in that business, I would never have been here. Since I have been a bar keeper, I have often had serious reflections, and was afraid I should lose my soul. I never attempted to pray, because I knew it would be mocking a mock of it, till I could give up selling and drinking. No man can be religious to be in that business, because he is injuring his fellow men as well as himself. I know all the time I was about it that I was injuring my fellow men and making their families miserable. O! I have seen enough of that in my time. I have often had bad feelings when I saw men to whom I sold going home to their families. But these feelings would soon pass away. From my personal intercourse with liquor sellers, I am satisfied they all know that their business does nobody any good, but produces only mischief and misery. But all they care about is the money they get, and they generally have so little principle, if it wasn't for fear of the law, I don't see why they would'nt steal money just as soon as make it in that way. It would not do people more hurt. Mother often wanted me to leave off my selling liquor, and follow my trade. As I am now to die, I am anxious to do all I can for those I leave behind. And I should like to warn all liquor sellers against the influence of their business, and I hope my example may be a warning to them. I would warn all young men against drinking. From what I have seen and experienced during the last nine years, I am convinced that no man can sip a little occasionally without becoming a drunkard. I have seen a great many respectable men begin in this way, and not stop till they had ruined their fortunes, and their health, and lost their lives. I have seen a great many families in comfortable circumstances, reduced to poverty and perfect wretchedness by my business, and now I deeply regret that I have in any degree contributed to it. There is no safety anywhere but in letting liquor alone entirely. When I lived with Esq. Bayard, I lived happy in those days. O! if I had but attended to the faithful instructions I received while in that Godly family, and in Sabbath School, I might have been a respectable and useful man, and a comfort to my aged mother in her declining years."

The expressions were written down as he uttered them, and read over to him one by one, and he told us they were correct.

He mentioned a fact which shows the influence of this business, in blunting every sensibility of our nature. Since he has been confined, not a single one of the 275 rum sellers in St. Louis has ever come near him or offered to do any thing for him.—Not even Fisher himself, his employer, has visited him but once, and that was on his own business! Further, Buchanan's Counsel told us, that Fisher refused to pay the postage of a letter from his mother to him—addressed to his (Fisher's) care; and this too, notwithstanding he had testified under oath at the trial, that prisoner had been, ever since he knew him, a man of perfectly unexceptionable character! Prisoner's Counsel paid the postage himself.

Temperance Cause in Ireland.

BALLSTON CENTRE, March 21, 1840.

To the Editors of the Albany Argus:

Gentlemen—All your readers are doubtless informed of the astonishing reformation now in progress among all classes in Ireland, chiefly effected under providence, by the labors of father Mathew and the catholic Clergy.

The Dublin Weekly Register, of February 1st, states "that the number already enrolled on the Total Abstinence pledge amounts to 600,000." Later statements give the number as *one million*, and not an instance yet known of backsliding.

The Limerick Chronicle says "that the deposits in the Savings Bank have nearly *quadrupled in three months*." In Cork not a drunken person was seen in a fortnight.

The Liverpool Mercury states: That, already "the distillers in Ireland in consequence of the overstock of whiskey (caused by the temperate habits of the Irish people) are now seeking a mart in the West Indian and Portuguese markets.

At the Waterford quarter sessions, the Chief Magistrate congratulated the grand jury upon the absence of crime in the city since the visit of the Rev. Father Mathew.'

At Cartleamer 15,000 persons took the pledge in two days. Wherever the subject is presented, the people are ready to receive it, and it is confidently anticipated that the whole population of Ireland will speedily be brought under the healthful influence of the principles of *entire abstinence from all that can intoxicate*.

It is supposed that a great proportion of those who have listened to the powerful arguments of Father Mathew and his associates, though they may not have signed the pledge, practice upon its principles. The Irish and English papers which have reached me by the recent arrivals, are filled with the history of this wonderful moral reformation, and with speculations as to the influence it is to have on the future prospects of Ireland. Unless England adopts and follows out the same principle, Ireland in my opinion will become the most powerful of the two countries.

The London Times sees *rebellion* in the present temperance reform in Ireland.—"We announce it (says the editor) "as the first movement of direct rebellion." The Irish press, admitting the charge says, "Yes there is to be a rebellion in Ireland; nay, it has already commenced; but it is a rebellion of truth and righteousness, which have long been groaning under the tyranny of custom. It is a revolt against the dominion of the animal appetites of the people; it is treason against the sovereignty of a degrading vice. The people are resolved to cast off the foul usurper, and enthrone moral rectitude in its stead. May they never ground their arms until success has crowned their efforts.

Yours respectfully,
EDWARD C. DELAVAN.

Temperance.

A temperate diet has always been attended with the best effects. A regular attention to this practice is the only infallible nostrum for the prevention of disease. It is sometimes essential for those who are under the necessity of having their minds always on the watch, to be extremely temperate; hence the defender of Gibralter, (Elliot, Lord Heathfield,) lived for eight days during the siege, taking only four ounces of rice per day as solid food. Dr. Franklin, when a journeyman printer, lived for a fortnight on bread and water, at the rate of ten pounds of bread per week, and he found himself stout and hearty with this diet. A respectable magistrate has related of himself, that at the age of seventy, he was free from every bodily complaint, and had never paid five shillings a year for medicine, which he attributed to his having restricted himself to fourteen ounces a day of solid food. And the number of indigent people who have lived at a great age, is a proof of the justice of Lord Bacon's observation, that intemperance of some kind or other, destroys the bulk of mankind; and that life may be sustained by a very scanty portion of nourishment. An eminent British army physician, (Dr. Jackson,) on this subject, says: "I have wandered about the world a good deal, and never followed any prescribed rule in any thing; my health has been tried in all ways; and, by the aids of temperance and hard work, I have worn out two armies, in two wars, and probably could wear out another before my period of old age arrives; I eat no animal food, drink no wine no. malt liquor, or spirits of any kind; I wear no flannel, and neither regard wind nor rain, heat nor cold, when business is in the way." Such is the protecting power of temperance.

Journal of Health.

CHEERFULNESS. Let us become a more cheerful, and we shall become a more temperate people. To increase our susceptibility of innocent pleasure, and to remove many of the sufferings which tempt to evil habits, it would be well if physical as well as moral education were to receive greater attention.

There is a puny, half-healthy, half-diseased state of the body, too common among us, which, by producing melancholy and restlessness, and by weakening the energy of the will, is a strong incitement to the use of hurtful stimulants. Many a case of intemperance has had its origin in bodily infirmity.

Physical vigor is not only valuable for its own sake, but it favors temperance, by opening the mind to cheerful impressions, and by removing those indescribable feelings of sinking, disquiet, and depression, which experience alone can enable you to understand. I have pleaded for moral culture; but nothing is gained by sacrificing the body to the mind.

Let no intellectual education be sought at the expense of health. Let not our children in their early years be instructed, as is too common, in close, unventilated rooms, where they breathe for hours a tainted air. Our whole nature must be cared for. We must become a more cheerful, animated people; and for this end we must propose, in our systems of education, the invigoration of both body and mind.

I am aware that the views now expressed may not find unmixed favor with all the friends of temperance. To some, perhaps to many, religion and amusement seem mutually hostile; and he who pleads for the one, may fall under suspicion of unfaithfulness to the other. But to fight against our nature is not to serve the cause of piety or sound morals.

God who gave us our nature, who has constituted body and mind incapable of continued effort, who has implanted a strong desire for recreation after labor, who has made us for smiles much more than for tears, who has made laughter the most contagious of all sounds, whose Son hallowed a marriage feast by his presence and sympathy, who has sent the child fresh from his creating hand to develope its nature by active sports, and who has endowed both young and old with a keen susceptibility of enjoyment from wit and humor,—he, who has thus formed us, cannot have intended us for a dull, monotonous life, and cannot frown on pleasures which solace our fatigue and refresh our spirits for coming toils.

It is not only possible to reconcile amusement with duty, but to make it the means of more animated exertion, more faithful attachments, more grateful piety.

True religion is at once authoritative and benign. It calls us to suffer, to die, rather than to swerve a hair's breadth from what God enjoins as right and good; but it teaches us, that it is right and good, in ordinary circumstances, to unite relaxation with toil, to accept God's gifts with cheerfulness, and to lighten the heart, in the intervals of exertion, by social pleasures.—*Channing.*

ABLUTION. If every other law of health were duly observed, no person could be perfectly healthy without a proper attention to cleanliness. In vain, therefore, are we told that it is healthy for children to play in the dirt. It is healthy for them to breathe the fresh air and enjoy the exercise afforded by playing in the dirt; so much so, that in spite of the dirt, they remain healthy compared with those who are confined. This is the real truth in the case. Dirt can never be healthy. The more cleanly our persons, our dress, our rooms—our *world* in fact—the better. Grant that some employments do not admit of constant cleanliness, still they admit of daily ablutions; and

"Who does the best his circumstances allow,
Does well; acts nobly; angels could do no more."

Library of Health.

TRUE INDEPENDENCE. The man who has seven acres of fertile land, may always retire within the circle of his own productions; he may laugh at the monopolist; and receive his bread from the God of Heaven. No matter how much the seller asks for his niceties; no man is obliged to buy them. Let him store his fine flour, if he please, till it is devoured by the rats. I thank heaven that I have two hands and an humble stomach; I can bear course food, and woolen; I can retire from flour to indian meal, and from indian meal to potatoes, or some humbler root.—*Withington.*

The revenue on the Baltimore, Wilmington and Philadelphia Railroad for the year ending December 31st, 1839, amounted to $190,635,55—expenditures $296,131,38. Net profit for one year, $164,503,97.

To Prevent Hens from Scratching.—According to the Boston Cultivator, a farmer in Framingham says he can prevent the scratching of hens in his garden, and has often done it by simply tieing together two of the toes of one foot. Each foot has three toes and the two outside ones of one foot are taken up and tied together over the middle one—thus the hen cannot scratch with the tied foot when she stands on the free one, and she cannot stand on the tied one alone and scratch with the other.

General Putnam and the British Officer, or the Yankee mode of testing Courage.—It is well known that in time of the old French war, much jealousy existed between the British and Provincial officers. A British Major, deeming himself insulted by General (then Captain) Putnam, sent him a challenge. Putnam, instead of giving him a direct answer, requested the pleasure of a personal interview with the Major. He came to Putnam's tent, and found him seated on a small keg, quietly smoking his pipe, and demanded what communication, if any, Putnam had to make. 'Why you know,' said Putnam, 'I'm but a poor miserable Yankee, that never fired a pistol in my life, and you must perceive, that if we fight with pistols, you must have an undue advantage of me. Here are two powder kegs—I have bored a hole and inserted a slow match in each, so if you will be so good as to seat yourself there, I will light the matches, and he who dares sit the longest without squirming shall be called the bravest fellow.' The tent was full of officers and men, who were heartily tickled with this strange device of the 'old wolf,' and compelled the Major, by their laughter and exhortation, to *squat*.—The signal was given and the matches lighted. Putnam continued smoking quite indifferently, without watching at all the progressive diminution of the matches—but the British officer, though a brave fellow, could not help casting longing, lingering looks downwards, and his terrors increased as the length of his match diminished. The spectators withdrew one by one to get out of the reach of the expected explosion. At length, when the fire was within an inch of the keg, the Major, unable to endure longer, jumped up, and drawing out his match, cried out, 'Putnam this is wilful murder, draw out your match, I yield!' 'My dear fellow,' cried Putnam, 'don't be in such a hurry, they're nothing but *legs of onions!*' The Major was suddenly missing, having sneaked off.

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, WM. V. DAVIS, } Concord, N. H.

Dr. Evans' Medicines are for sale at I. S. Boyd's.

Dec. 21, 1839. 43 1y.

DR. WM. EVANS' CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

Dec. 21, 1839. 43 1y.

THEOLOGICAL BOOKS AT I. S. BOYD'S,

No. 1, Low's Brick Block.

A CHOICE selection of second hand Theological and other books at a *very low price*, may be found as above. Among these are SCOTT'S, CLARK'S and DODDRIDGE'S COMMENTARIES, SCOTT'S THEOLOGICAL WORKS, and many other standard works. They have been selected from a gentleman's private Library, and are most of them uninjured. Clergymen and others wishing to purchase are requested to call and examine for themselves.

Concord, February 8, 1840.

BRUSHES.

HAIR BRUSHES of every description—Teeth, Shaving and Shoe and Flesh Brushes, at E. BRACKETT'S, *Agent.*

Proposals for reviving the "GENIUS OF UNIVERSAL EMANCIPATION."

PROSPECTUS OF THE

GENIUS OF LIBERTY.

By the death of Benjamin Lundy, the cause of the oppressed has been deprived of his valuable labors as the Editor of the Genius of Universal Emancipation, and its friends have been left without a medium through which to declare to the world their detestation of oppression, their compassion for their suffering fellow-men, and to disseminate and sustain their just and benevolent doctrines. The subscriber, having been solicited and encouraged by the Anti-Slavery friends in Illinois, is induced to issue these proposals for reviving the Genius of Universal Emancipation, under the title of the Genius of Liberty.

In assuming the management of this publication, the subscriber will esteem himself privileged in being able, by the assistance of its friends, to give to it life and vigor, without essaying to make good the place of his predecessor, or arrogating the talent and influence of one of the greatest philanthropists of the age. But as the Genius of Universal Emancipation *was always*, it will be the object of the publisher of the Genius of Liberty, to make it the fearless and unflinching opponent of oppression in every form, and particularly *Slavery in the United States.*—Eschewing all other denominational and party interests, he will not allow its influence to be trammeled, or distracted from the great subject to which it will be mainly devoted. As it will be the uncompromising foe of the "dark spirit of oppression," it will afford no countenance to those who give aid to, or are the apogists of Slavery, whether they be of the clergy or laity, whether citizens or rulers, or whether in "in high places or low places"—and shrinking not from the contest with the open or disguised enemies of the rights of men, but supported by the force of truth, it will "smite with the sword of justice." Being confident that he can avail himself of the aid and experience of the many old and tried champions of human rights in the Western States—most of whom left their homes "for a lodge in some vast wilderness," beyond the sight and sound of Slavery's cruelties—the subscriber is sanguine in his hope that, if his exertions are sustained agreeably to the confidence inspired by the noted benevolence of abolitionists, he shall not altogether of making the GENIUS OF LIBERTY the true and all-powerful Genius of universal emancipation.

But while the Genius of Liberty will be mainly devoted to the interests of the enslaved, its columns will be open to subjects that will elevate the morals, expand the intellects, improve the finer feelings, and give zest and stability to the social and domestic relations of the intelligent and enlightened freeman—and teach him the better to observe and discharge an American's rights and duties. Combined with the exertions to break the iron fetters from limbs of flesh and blood, and give liberty to all people, should the efforts to improve the minds of those who are free, and enlighten those who have been in bonds, that we may bequeath, with its principles unimpaired, the blessings of freedom to posterity. To this end, a small portion of the paper might be devoted profitably to political economy, and to philosophy and science, for the benefit of the practical man.

To make the Genius of Liberty more acceptable to the people of the Western States generally, and that it may secure a greater share of patronage in the Eastern States, and thus enlarge its field of usefulness, it is proposed to devote a portion weekly to the consideration of the advantages, and the rise and progress of the Western States. Great pains will be taken to give well authenticated statements of the growth of towns, and accurate historical sketches and geographical descriptions of sections of country, with an account of the soil and climate and manner of cultivation. In short, whatever will be of interest to the settler, or serve as a help and a guide to the emigrant, or be valuable *to the* eastern citizen in giving him correct information respecting the Great Valley of the Missippi, will be published in a brief and attractive style.

With these statements of the course that will be pursued, and the principles that will be advocated, by the GENIUS OF LIBERTY, it is submitted to an enlightened community whether it shall be sustained. Large sums of money have already been expended by benevolent individuals in endeavoring to support an Anti-Slavery paper in Illinois, but their exertions have as yet been frustrated, either by the violence of the mob, or other unfavorable circumstances; hence it seems that a lesson from these adversities might be learned, that justice requires a more equal apportionment of the sacrifices, lest by over-taxing the liberality of those truly benevolent, the cause be left to suffer. The importance of maintaining an Anti-Slavery paper in Illinois, and of continuing the Genius of Universal Emancipation, is duly felt by all those to whom this appeal is made;—but the necessary expenses, and the great sacrifices that must be encountered by those who take the responsibility, cannot be known or estimated, even by those who meet them, until time decides the fate of the undertaking. But that the Genius of Liberty, or any other abolition paper, can thrive and become a powerful and useful agent, without aid from friends in other States, is found, beyond a doubt, to be impracticable.

☞ *To Eastern abolitionists and friends, this appeal is then made.* To you the benevolent of the West look for timely aid—*now*, in the season of their need—and from you they confidently expect it. The question for decision is, shall the cause suffer and fall before the hatred, scorn, and lawlessness of its enemies or the apathy of the public, or shall the cause flourish and grow up to unconquerable strength and majesty, by the seasonable assistance from a well-supported and efficient Anti-Slavery paper in Illinois?—If the friends decide to defend right and justice, then let every one who possesses the philanthropic feelings and who has the means to spare, forward to the publisher of the Genius of Liberty, as early as possible, any amount of donation he can well afford. And to those who feel not able to give, but desires to do something for the support of the press, the publisher promises, that if by industry and economy and the blessing of Heaven the attempt shall be successful, he will send to those who will forward a year's subscription, the Genius of Liberty and leave them no cause at the end of the year for dissatisfaction. On subscribers in the Eastern States he depends much for support, for the first two years, and it is hoped *every influential and affluent abolitionist* WILL TAKE THE SUBJECT HOME TO HIMSELF, AND BESTOW HIS PATRONAGE BY SUBSCRIBING, *if he can do no more.* By such a course, the paper will soon be established on so firm a foundation that its support will be no longer a tax to the *benevolence* of individuals.

TERMS.—The GENIUS OF LIBERTY will be published weekly in a quarto form, on a royal sheet, at two dollars a year, *invariably in advance.* A title page and an index will be furnished at the close of each volume, for the convenience of those who may wish to get their papers bound.

Companies, and those acting as agents, will be furnished for $1,75 per year. The unusual low price at which it is afforded to *all* subscribers, will not admit of a greater discount.

Arrangements will be made, so that those who have paid for the Genius of Universal Emancipation will receive the Genius of Liberty to the amount of the balance due them.

*** As the publisher is now in the Eastern States it is his object to raise as much money as possible to purchase printing materials, paper, and all the necessary apparatus for commencing the work immediately upon his return to Illinois, and prosecuting it without interruption thereafter. The friends, then, who design to lend their assistance, cannot do it at a more acceptable time than the present—it is hoped they will do what they intend to without delay.

All letters containing remittances, or relating to the work, may be addressed, post pain, to the subscriber, at *Amherst Mass.*, until the first of June, after that time, to *Vermilionville La Salle County, Illinois.*

Z. EASTMAN.

Amherst, Mass., April 1, 1840.